4: Silva--527 M-4,5 (1947-1958) 1962 SQ19 Tucano SQ19

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/footnote 60 cont./ it to the quality of certain plants that they use in these caxirís. It is possible that their state of intoxication makes fecundity difficult; just as it is likely, moreover, that the affirmation of infecundity results only from the lack of means of verification or of attention to the problem.

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/350/ We thought that these immoral practices were a consequence of the intoxication. The Missionaries also thought this, although one of them pointed out to us that the inebriation was intentionally promoted for libidinous satisfactions. We nevertheless had many and categoric affirmations that these sexual practices, even the incestuous ones, are not only licit, but even established by the customs, and for this reason recommended by the "Old Ones," in order to ensure the happiness of the people and the fecundity of nature (cf. VII - 5, c).

5) Legendary commemorations -- Rite of the cigar.

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Legendary commemorations. We have the impression that to the original elements of these feasts, let us call them the ritual elements, with the passing of time, were introduced other profane ones, such as the musical intermezzi performed by the individuals of the younger generation to the sound of the flautas-de-pã /Panpipes/ and the japurutús. Among the ritual elements must appear the Legendary Commemorations. After the first dance numbers, representatives of the tribes who are participating in the Wãx-tíye baxsá detach themselves from the natives and sit down on little seats, one in front of the other, in the nave occupied by the men. These individuals are chosen from among the Komũã, and they must, naturally, show the qualities necessary for their function, that is, knowledge of the legends, a good memory, a lively imagination, facility with words.

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796 538 [123] At the various times that we had the opportunity to attend these feasts, we did not see any initial ceremony. Each one seated in front of his antagonist, at a distance of a meter perhaps, they start to narrate in a singing tone accompanied by broad gestures and alternately with the right and the left arm. They unravel the legends of the origin of the world and of the tribes, as well as the exploits of their ancestors. They speak alternately and sometimes also simultaneously, breaking off only take a breath and perhaps, at a given time, to recall some further episode. The event told by his competitor will sometimes serve to remind him of another episode. So it seems to us.

If, by any chance, they carry to him the cuia of caxirí, he receives it without looking; he will keep it in his hand until he finishes the episode that he is narrating, and then he will swallow it rapidly, returning it empty to the one who brought it, and who remained patiently waiting.

It seems to be a matter of a true challenge. A competition of oratory and also of time, of rapidity of locution, of physical or, better, pulmonary endurance. During all this time they do not concern themselves about the audience, though there may perhaps be an indiscreet white who has come closer to observe better. At a certain point, however, /351/ one of the old men of the maloca intervenes and interrupts one of the narrators (we do not know whether he does it only to one of another tribe or maloca who came for the poosé, as in the case that we had a chance to observe), directing some words to him in a rapid dialogue. They informed us that it is the practice, and it is a thanks for his activity. But soon afterwards the competition proceeds with the same rhythm and intonation.

276 796 538 The Rite of the Cigar. The principal act of the Legendary Commemorations is the Rite of the Cigar, which takes place around 9 or 10 o'clock in the morning, and which marks, moreover, the official ending of the poosé. Two enormous cigars, each tied to its fork (VI 2, b (5)), starting with the tuxaua and one of the Kõmũã, will pass simultaneously from mouth to mouth,

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276 to the least important of the men who have participated in the
• 538 dances, and who arrange themselves in two lines, one in front of the other, all, however, sitting down. Each man takes some puffs and passes the cigar to his neighbor, and thus everybody
*[192] smokes several times, until the cigars are consumed. The tuxaua and the bayá alternate with the Komũã the episodes of the history of the origins, dõxporó-kase kextí, recalling the different places from where their ancestors came, and the exploits that marked this ascent. They do it, however, in a singing rhythm, prolonging the final syllables of each part that they narrate.

796 Once this rite is concluded, the sticks and snappers are
574 gathered up, the men take off their ornaments, which are care-
576 fully kept in the box for this purpose (VI - 2, d (7)). The guest tuxaua gives thanks in a loud voice: -- "The poosé was very good. We enjoyed ourselves very much, etc."

796 As the conclusion of this rite and of the fast that they must observe at these feasts, the Kõmũã who prepared the kaxpí puts in the mouth of each man a roasted pepper. For the young ones there is prepared a broth with lemon juice and pepper (and sometimes also salt), and this is applied to their noses with a funnel of leaves. The young man must draw this broth into the mouth and swallow it. After this ceremony, they can take their mingau or any food whatsoever.

The entertainment might continue, principally among the younger persons. Ordinarily, however, they adjourn to the ham-
[513] mock (often two persons in the same hammock) and rest, in order to start the amusements again in the cool of the afternoon, around 4 o'clock.

5) /sic: 6)/ Games.

[524] We have spoken of the number of games that take place between the dances, but occur principally in the prolongation of the feast, that is, from the second day on.